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OUR SUNDAY VISITOR

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A Short Chat With Many Americans---by the Editor

"The war has driven us to believe that religion is the only solution of the world's troubles. We will not trust civilization nor education any more, for these have been tried and failed."—Dr. J. Campbell White, Pres. of the University of Wooster, March 10, 1919.

This utterance is an avowal of a truth and of a principle always held by the Catholic Church. She needed no world-war to teach her that divine truth and Christian morality must underlie true civilization as a foundation. She has ever consistently maintained that culture of the mind in college and university is to no good purpose unless the heart is concomitantly trained to love the good, the true, the beautiful, and unless the conscience be formed to heed the moral law.

As soon as Pius X was elected Pope he declared that the most urgent need of the world was "to be restored in Christ"; Benedict XV wrote in his very first Encyclical that all of the ills of society were due to the world's apostasy from God. These Pontiffs only said in other words, before the world-war, what Professor White now deduces as truths taught by the war.

It should be equally clear to the University President that religion cannot be merely "tacked on" individuals nor on society as a whole; it must permeate the "whole mass" of education, and must be a part not only of the college or university curriculum, but even of the primary school. But the tendency is lamentably in the opposite direction. Will France permit American Protestantism to introduce religion into her civilization? Why, only twenty years ago she undertook to thrust it out by direct legislation. Italy did the same; so did Mexico. Canada is contemplating the same step now; so is Germany, Russia, and many of the South American Republics; and one of the most powerful movements in the United States at this moment is against religion in education.

The post-war religion advocated by Protestant leaders is so broad that it has no depth; it stands for a superstructure with the foundation props knocked from under it.



No Day So Happy as the Child's First Communion Day

Christ loved little children, because He loved innocence. The State of Sanctifying Grace, which is received by the babe in Baptism, and which makes it beloved of God, endures until it is cancelled by the commission of mortal sin. Therefore, the little child, until it reaches the age of reason, and usually for some time afterward, possesses a state of soul which renders it nearly as pleasing to God as are the angels in Heaven.

It is for this reason that the Catholic Church admits to Holy Communion the child as soon as it is able to comprehend, even feebly, what the act of Holy Communion is. The Sacraments of the Church are called "means of Grace" because they either impart grace or add greatly to the grace already possessed. Of all the Sacraments, the Holy Eucharist, which contains the Giver of all graces, must needs add more of this supernatural beauty to the soul than does any of the other Sacraments.

Since the very highest privilege that any human being can enjoy is to be united by a personal union with his God, the First Communion Day of a child is held to be the happiest day of his or her life.

In nearly all parishes a group of children are admitted to First Holy Communion every year, and considerable solemnity is connected with the church service, both to leave an indelible impression on the mind of the child, and to recall to the grown-up the innocence which was once his but which was forfeited by sin.

Our Divine Savior reminds the learned, the wealthy, the powerful, that they must become "as little children" if they wish to enter into the Kingdom of God; that is, they must become humble, pliable, docile, and lead pure and innocent lives. Man was created only a little less than the angels and unless by corresponding with grace and observing the Moral Law he elevate himself more toward the angels' plane, he is bound to decline towards the animal. Every human being is a composite of spirit and animal; if he become not more spiritual, he must become more bestial. If his aspirations be all earthly, he must needs recede more and more from the Heavenly.

Let your First Communion Day be a "stay" for your memory to rest on; recall this happiest day of your life often, and recovering your one-time innocence, let it be your daily effort to grow in grace and in God's love, for "The Kingdom of Heaven is for such" (Matt. XIX, 14).

Experience Teaches That It Pays To Be Charitable

By Thomas F. Coakley, D.D.

Every dollar you give to charity comes back to you. If you don't believe this, just try it. Pick out any charity you please, whether public or private, Catholic or non-Catholic, and send it a check today to help it to carry on its work for the general good, and you will be amazed how soon your purse will be replenished, and in the most unexpected fashion. This has been the experience, oft repeated, of practically very man and woman engaged in charitable work.

A lawyer takes a difficult case for charity, and before the week is out, he finds a client from whom he obtains a fee that far exceeds his charitable contribution. A doctor makes a charity calls and within a few days he gets a case from which his financial return is beyond his expectations. A priest gives his last dollar to charity, and before the day is out his slender resources are almost miraculously replenished. A business man sends a check to some charitable enterprise, and before the sun sets his firm is enriched by an order that was a total surprise to him. A contractor goes out of his way to be charitable, and lo! he is the successful bidder on what is perhaps his most lucrative job. A teacher in school, worn out with the year's work, none the less finds time to devote to volunteer charity work, and at the end of the task wonders why her health is better than ever before, and an increased salary, and enlarged opportunities are offered her.

Charity pays. It is the old, old story. It is the working out of the simple, inevitable, inexorable law of Retributive Justice. "You shall receive in this world a hundred fold, and in the next life eternal," if you are charitable. So says the Gospel, for "Charity is the fulfilling of the law." Charity pays, even in this world, and it most certainly pays in the world to come. People who are wealthy, and people who are struggling along in moderate circumstances, all alike report this most singular phenomenon namely, that they never miss a dollar spent in charity; that every dollar they give to charity does not deplete their financial resources, but rather comes back to them, not merely in a return of one hundred cents for every dollar, but in what is far more than this, the supreme satisfaction of helping along your neighbor who is less fortunate than you, contributing something to make the world brighter and happier, doing something tangible to prove to Almighty God that you are your brother's keeper, satisfying your conscience that you are actually loving your neighbor as yourself, and carrying out the Gospel precept that "as you did it to one of these least brethren, you did it unto Christ."

Charity pays. If you doubt it, try it yourself. Send a check today to your favorite charity, whatever it be for all charity looks alike to us, and we have no favorites. If you have no favorite charity, send a check to the Conference of Catholic Charities, 514 Curry Building, Pittsburgh, and we will be glad to administer it according to your desires. Then watch for results, and before your check is cashed you will experience the hundred fold return even in this world.

Charity pays.

The Catholic Church is Not an Autocracy But a Great Religious Democracy

(Concluded)

Rt. Rev. John P. Carroll, D.D.

The Charter of Social Justice.

The great charter of social justice is the Decalogue, the Ten Commandments, which Our Lord reduced to the love of God and that of the neighbor. Bolshevism and anarchy, which are only Socialism carried to its logical conclusions, would eliminate all love, all authority, whether it find expression in God, the family, the Church or the State, and make selfishness the law of life. Thus, the first four Commandments lose their binding force. Greed and pleasure then become the form of existence. Private ownership of the means and instruments of production and distribution and even of land itself is condemned, and all property is transferred to the State for the use of the multitude. For this end "direct action" is advocated, and life and limb and reputation must not stand in the way. The Commandments, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not covet thy neighbor's goods," "Thou shalt not bear false witness against thy neighbor," are thus declared to be obsolete. Woman, likewise, becomes common property, family obligations cease and children are a charge on the State. Thus the Sixth and Ninth Commandments are stricken from the Decalogue. Authority, property, family gone, what is there to keep men from becoming a herd of brutes and red revolution from devastating the earth?

The prime remedy, therefore, for Bolshevism and anarchy is the observance of the Ten Commandments. Hence, there should be earnest inculcation of the love of God and the love of neighbor, the preaching in season and out of season of the Divine law, of the sacredness of authority first of all, in God who is its source, then of authority in the home, the Church and the State, because it is from God, of the dignity of woman and the unity, sanctity and indissolubility of Christian Marriage, of the inviolability of private property. The Church preached these doctrines to the Barbarians who destroyed the Roman Empire, and thus laid the foundations of Christian civilization throughout the length and breadth of Europe. By using all the energies of her great world-organization to bring these doctrines home to the minds and hearts of the newly liberated peoples she will stay the tide of Bolshevism and anarchy and direct the forces of democracy into the channels of true liberty, order and peace.

Capital and the Ten Commandments.

But while the Church preaches the Commandments to the proletariat, she does not intend that capital shall be exempt from their observance. In fact, she feels that Bolshevism and anarchy, while often due to the envy and cupidity of the workers which unscrupulous agitators have fanned into a flame, are nevertheless, not unfrequently traceable to the greed, injustice and cruelty of the rich and powerful. Leo XIII did not hesitate to say that "A number of very rich men had laid on the teeming masses of the laboring poor a yoke little better than slavery itself." And he further declared that "A remedy for this misery must be found, and found quickly, if society itself would be saved." He himself outlined the remedy in his famous Encyclical "On the Condition of Labor." That was nearly twenty-eight years ago. In the light of the developments which have since occurred in the industrial world, and particularly in the light of the conditions brought about by the late world-war, the Bishops of Germany, of Holland, of Ireland, of England, of the United States, have recently emphasized the remedy of Leo and laid down specific programs of social reconstruction. The program of the Bishops of the Catholic National War Council, of the United States includes a legal minimum wage, which shall be sufficient for the decent maintenance of a family; insurance against sickness, accidents, unemployment and old age, to be a charge on industry until wages are raised sufficiently to become adequate for these purposes; maintenance of the war-scale of wages; labor participation in industrial management; co-partnership in industry; co-operative stores; abolition of profiteering and of child labor; equal pay for men and women; national and State aid in the solution of the unemployment problem; better housing.

In other words, the Bishops insist that the redressing of the just grievances of labor is necessary for the preservation of the present social order. The capitalist must remember that the laborer is a human being not a mere instrument of production; that he is entitled to a living wage; that profit-making must be subordinated to the laborer's rights; that wealth is after all only stewardship.

To sum up: The Catholic Church holds that the nightmare of Bolshevism and anarchy cannot be broken unless social justice prevail; and that social justice is impossible unless both employer and employed live up to the Ten Commandments. The spirit of religion and Christian morality, therefore, must be at the bottom of any scheme of social and economic betterment that would aim to make democracy safe for the world.

As America is leading in the peace

(Continued on Page Four)

A Short Character Sketch of a Big Catholic Gentleman

"Frank P. Walsh, Attorney, formerly of Kansas City, Mo., now living in New York, was born in St. Louis, 1869, started out as a stenographer in a law office, and eventually became famous as a lawyer even before public matters engaged his attention. There is a 'Big-four' of Walshes,— Frank P., James J., and the two United States Senators, and they will compare favorably with four of any other name or any combination of names. Frank was closely connected with the late Colonel Nelson of the Kansas City Star, the most popular daily in the West, not only as attorney, but representing all the movements and activities of that newspaper for progressive legislation and engaging in all its warfare against corrupt elections and politics his most notable achievement in this direction being the breaking-up of a State Convention at St. Joe and starting another when the delegates refused to be bound by the pledges upon which they were selected. While all the Walshes excel as public speakers, Frank surpasses them all in having all the natural Irish characteristic of courage-bordering-on-rashness, with force and fight in every phrase he utters, making him an ideal leader, especially for a minority. He has never been a candidate for public office, but has been mentioned seriously and often for Governor, United States Senator, and even for President, owing to the remarkable public service he has rendered, largely without compensation. Mark Sullivan in writing about George Creel, who was also connected with the Kansas City Star a few years, said he would be supremely happy when fighting and dying in the last ditches for a friend or a lost cause, which spirit he got from Walsh, or Walsh got from him, for as the old Irish used to say: 'As God made them, He also matched them.' First in local affairs, and then on strikes or lockouts, to Colorado or anywhere, he has been always ready to give his aid to working men, his most important work in this capacity being the Packing House arbitration cause in Chicago some two years where he so ably represented their cause. Appointed by the President as Chairman of the Commission on Industrial Relations, a work extending over two years, and then during the war as Joint Chairman with ex-President Taft of the War Labor Board, with whom he worked most harmoniously and with the very best of results, and now as Envoy to the Paris Peace Conference on behalf of Irish Independence, his achievements and service and sacrifice are ample to fix his name permanently in our history. This last service is the greatest, whatever the results, and it shows the heart of the man, for he did not hesitate to chance his whole reputation on the question that for centuries has baffled the best of men, and he was the one man in America for the job. Besides these services to his fellowmen, Walsh has also given to the Sisters of Loretto, two of his daughters, who were veiled in 1917."—P. H. C., in "Good of the Order."

Catholic Christianity the Only Hope of Humanity

By Rev. H. C. Hengell, Madison, Wis.

History reveals a world full of trouble, but never has the world been so troubled, so tormented as it is today.

Social and political institutions, nations and peoples, humanity itself, seem to be at the turning point of their existence.

One feels that everything is going to pieces. One can almost hear the rumbling of a world wide revolution.

One need not be a prophet to predict the approach of a great universal revolution in human society.

Those who see the cataclysm coming are searching for all sorts of human means to avert it, but all such efforts seem to be about as effective as oil poured upon fire.

The cause of the evil that threatens humanity is the disappearance of the spirit of Christianity in governments and in peoples.

All the evil lies here. Here is suggested the only possible remedy Governments and peoples, employers and employees must return to Christian principles and practice Christian justice and charity.

All other remedies and preventives are the remedies and preventives of quacks and charlatans.

To men who see clearly in the light of Christian faith, the great impending world revolution appears to be a new chastisement more terrible, more general than the great war.

Every one can see that the great war was a Divine chastisement of a God-forgetting humanity. Have the chastised become better? No, indeed! In general the world is worse than it was before the war. Greed and folly heartlessness and frivolity characterize all social classes. The rich are especially bloated with revolting arrogance and pride of life and power.

Here we have an incredible defiance of God. A new chastisement of humanity, a chastisement far more terrible than the first appears therefore to be inevitable.

God does not cease to serve notice of it upon the pretended great men who are trying to establish peace without Him. Bolshevism is fanning the whole world into flames. The Spartacan revolt is spreading in Germany. Wars are returning to Hungary, the Balkans, Korea and Ireland. The intrigues of certain powers, the menace of Italy and Japan are not guarantees of world peace.

The more men talk of peace, the more does the leaven of war spread through humanity. The task of the peace conference seems to be impossible of achievement.

There is only one hope for human society; in the words of Leo XIII, written in 1891:

"Society can be healed in no other way than by a return to Christian life and Christian institutions."

Essentially chief among these Christian institutions is the Catholic Church. Without her Christianity is meaningless and impotent.

News Items of Interest to Our People Culled From the Non-Catholic Press

"Is it because the child of today does not go to Sunday school, because there is no hour of prayer in the city schools, because the teachers are not allowed to administer corporal punishment, or because the mothers of today either do not give their attention to their children, or 'kiss them when they cry' that the court records show an alarming number of juvenile criminals?

"This question is being asked by those who heard the statements made by Alfred J. Talley, chief assistant district attorney of New York city, and those who read the statement of the professor of psychology of Johns Hopkins University, in which he said the mother who kissed her child when it cried should be made punishable by law!

"'We are turning out a nation of pagans from our public schools,' said Mr. Talley today. 'If the public who read the newspaper accounts of hold-ups, burglaries and murders knew the ages of the prisoners held for them they would be startled. The proportion of them that are acts of boys and girls between fourteen and nineteen is alarming.'

"When asked for an explanation of the existing conditions, he said they were due to the fact that the child of today knows no authority. He believes that removing corporal punishment from the schools brought about the latter condition.

"'The majority of the children of today receive very little home training,' he said. 'From the time they rise in the morning and go to school it is but a question of getting ready to leave the house. After the school day is over the play hours outdoors come. At dinner the child receives no attention but that necessary during the meal, and either the hours between dinner and bedtime are spent in play, or on home work, or running wild. It is the public school that really is developing the child, the place where discipline should be felt, and the child knows that the teacher is powerless to chastise, and taking advantage of the knowledge, feels no respect.

"'Another reason for the situation is that you can't educate half a man or half a woman. You can't legislate morality, nor make laws that will meet the exigencies of child crime. This situation must be mastered by instilling the intrinsic standards, and that must be done through religion.

"'The hours of Sunday meant for the attendance at Sunday schools (that a disgraceful number of parents do not heed) are too short. One day a week is not enough to devote to the development of that part of humanity that will dominate crime—the religious side. It's a terrible pity that the home worship has become passe, as it certainly has.'"—New York Evening Mail, May 26, 1919.

TWO HISTORICAL TENETS.

"The speech of Senator Sherman in the Senate yesterday involves a reference to two doctrines of the Catholic Church that are very widely misunderstood. These are the doctrines of the temporal power of the pope and of papal infallibility.

"The dogma of the temporal power does not mean any claim of the pope to exercise civil authority throughout the world. Throughout the Nineteenth Century, when the controversy over the temporal power was most severe, it referred to the government of the central states of Italy which had come down from the breakup of the Middle Ages, under the dominion of the Church.

"When the work of Cavour was completed with the unification of Italy, the controversy began to subside. Now, as a practical question as may be seen for instance in a recent article by a Roman writer in the Atlantic Monthly, it has reduced virtually to an attempt to obtain an international guarantee of the independence of the Vatican from the Italian government.

"The dogma of papal infallibility does not involve an assertion that the pope's declarations on questions of politics or economics are without error. It was carefully defined by the Vatican Council in the last century in these words:

"'The Roman Pontiff when he speaks ex cathedra—that is, when in the exercise of his office as pastor and teacher of all Christians he defines, by virtue of his supreme apostolic authority the doctrine of faith and morals to be held by the whole Church—is possessed of that infallibility with which the Divine Redeemer wished his Church to be endowed in defining doctrines of faith and morals.'

"The question on which the pope assumes to speak in terms of infallibility are thus of an ecclesiastical nature. His pronouncements on secular questions, such as the relations of capital and labor, or war and peace, get whatever weight they carry from their reasonableness and from the position of their author as the head of the Catholic Church. They are not held by the Church to be infallible."—The Kansas City Times, June 21, 1919.

Americans Are Well Fed, But Do Not Receive Nourishment

By Alfred W. McCann.

XLII.

A SPOONFUL OF GRAVY.

In 1905 Dr. Donald McCaskey was medical inspector in charge of a company of Igorot soldiers in Buena Vista, Cavite Province, Philippine Islands. The soldiers all went down with acidosis, or beri-beri; all complained of palpitation of the heart, shortness of breath, pains in the nerves, flabbiness of tissue, emaciation, and puffy swelling of the limbs. Remember these symptoms for you will see them again under wonderful circumstances. The disease ended ultimately in paralysis and death.

When McCaskey was put in charge of these troops he noted they had been eating the usual Philippine ration of rice, which, however, had been polished in imitation of the American custom.

McCaskey was familiar with outbreaks of beri-beri that had swept like wildfire among the Japanese troops during the Russo-Japanese war, and he knew that it had been observed at that time that such troops as were fed with unpolished rice were not subject to beri-beri.

Numerous drugs had been employed on the Igorot soldiers, but as they did not bring relief, McCaskey put them on a diet of unpolished rice. These are his words:

"The results were so astounding that inside of six weeks the beri-beri sufferers had recovered sufficiently to take the trail and hike on their own legs fifteen miles to Manila."

Later the convictions borne of this Manila experience were further confirmed by his study of beri-beri in the Japanese hospitals at Hiroshima, Tokio, Kobe, and Sasebo.

Surgeon-General Takaki of the Japanese navy was made a baron in recognition of his discovery that beri-beri, prevalent among Japanese soldiers and sailors, was not of bacterial but of dietetic origin, "due to the loss of certain food constituents, notably phosphorus, contained in the inner coating or peri-

(Continued on Page Four)

Children's School and Playground

CALENDAR FOR THIS WEEK.

July
27 S. 7th after Pentecost—St. Pantaleon.
28 M. SS. Nazarius and Comp.
29 T. St. Martha.
30 W. SS. Abdon and Sennen.
31 Th. St. Ignatius Loyola.
August
1 F. First Friday.—St. Peter in Chains.
2 S. St. Alphonsus Liguori.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What is meant by a sacrifice?
Who may offer sacrifice?
What sacrifices were offered in the Old Law?
What is the Perpetual Sacrifice of the New?

Catechetical Instructions

By Rev. R. E. K.

When the fury of the Jewish people demanded the death of Christ and the release of Barabbas, Pilate, having scourged Christ, brought Him before the people in the hope that his pitiable condition, with blood streaming over His sacred brow as a result of the crown of thorns and His body weakened almost to complete exhaustion from the loss of blood, would excite a feeling of pity in the heart. Vain hope, foolish expectation, for they cried out with redoubled vehemence and fury "Away with Him, let Him be crucified . . . let His blood be upon us and upon our children." The insane hatred of the mob prevailed, and Christ, the Son of God, was forced to carry the heavy cross upon His shoulders up the hill to Calvary. It is almost inconceivable that man, having the use of reason, would inflict such punishment upon even the greatest criminal. Our hearts revolt in horror at seeing Christ, the Innocent Lamb of God, forced to carry the cross upon which He is to be crucified for the sins of men, and yet the procedure of the Jewish people is but a fair sample of mob fury. Today, in what we term our enlightened advanced state of civilization, we find that the mob spirit seizes the hearts of men and beclouds the intellect and numbs their sense of right and wrong with the result that law is disregarded and they hang or burn their victim at the stake.

Those of us who are familiar with the Way of the Cross are reminded of many incidents that took place on the way to Calvary. Scarcely had Christ set forth on His sorrowful journey with the heavy cross upon His shoulders, when His sacred eyes fell upon the sorrowful figure of His Blessed Mother. Imagine the feelings of the Son Who, though He knows that His Mother is true to Him, though He knows that she sympathizes with Him in all His sufferings, yet realizes that His every suffering causes her the most poignant sorrow. Imagine too, Mary's grief when she beheld Him Whom she held as a tiny infant in the cave at Bethlehem, Him Whom she recognized and adored as the Light of the World, Him Whom she loved as the most comely of all men, streaming with blood, His face blood-stained almost beyond recognition, His faltering steps betraying the extreme physical exhaustion which almost bore Him to the ground under the heavy weight of the cross. Picture her horror as she sees the thoughtless mob strike Him, as she sees some thoughtless frenzied spectator spit upon Him, as she hears the blasphemous jeers that are hurled at Him. All along the way to Calvary the jeering, hooting mob stood gloating over the punishment inflicted upon Him Who had come to bring them the blessings of Christianity. Yet there was one person among that throng who felt moved to pity at the sight of Jesus. Veronica, wishing to alleviate some of His suffering, presented Him with a towel and, O wonders of love, He left the impress of His sacred countenance upon the cloth. A little farther on He found a number of women, their tender hearts touched with His suffering and abject misery, as He dragged Himself slowly along, who wept at such a spectacle. It was then that Christ said to them, "Weep not for Me but for your children." All the while Simon, the Cyrenian, was assisting Christ in carrying His cross to Calvary.

Longfellow is one of the sweetest poets in the English language. We never read his poems that we do not feel better within ourselves and think better of humanity.

Nuns were the first women printers, according to The British Printer. The Dominican Sisters in the convent of St. James at Mt. Ripoli, published more than 100 works between 1476 and 1484.

MY MOTHER'S MEMORY.

There is one bright star in heaven
Ever shining in my night;
God to me one guide has given
Like the sailor's beacon light.

Set on every shoal of danger,
Sending out its warning ray
To the home-bound, weary stranger
Looking for the land-locked bay.

In my farthest, wildest wanderings,
I have turned me to that love,
As a diver 'neath the water
Turns to watch the light above.
—John Boyle O'Reilly.

Subscribe for Our Sunday Visitor, 50c the year.

Americans Are Well Fed, But Do Not Receive Nourishment

(Continued from Page One)

places, but also that it may serve as an educational factor in disseminating knowledge as to the method by which such disease may be avoided."

The Governor-General, June 3, 1910, issued an executive order to all health officers and presidents throughout the Islands, forbidding the use of polished white rice in all United States Government workshops, prisons, hospitals, and other institutions. Thus it was determined that polished rice was bad food in the Philippines, although elsewhere in the United States people could eat it as they wished.

October 22, 1910, I received a communication from Dr. Harvey W. Wiley, then chief of the Bureau of Chemistry, Washington, D. C.

Dr. Wiley, as you know, was forced to resign from the government service because of his courage in pursuing food frauds. His activities were becoming a menace to many commercial institutions. These institutions found able agents to thwart his efforts.

He said in his letter to me: "We should not even in a small way permit a condition of nutrition favoring the development of any disease due to the debasement of rice. Rice is becoming a more general diet in this country, and the dealer who first begins the campaign for pure unadulterated rice will promote the cause in a commercial way that will do much toward protecting the health of the people."

Upon the receipt of Dr. Wiley's letter Francis H. Leggett & Company, a wholesale grocery house with which I was then connected, decided to restore whole natural rice to the people.

It was evident to Theodore F. Whitmarsh, vice-president and general manager of the institution, also president of the National Wholesale Grocers' Association, that physiologists were beginning to recognize that the discarded substances of refined foods were essential to the health and well-being of man.

He saw that any commercial effort to keep pace with these scientific discoveries promised to prove a good business policy.

I called to his attention and the attention of his associates the comments of Dr. Alexander Bryce of Birmingham, England, and the experiments of Schauman.

Bryce had said: "It is probable that a daily supply of the different compounds of organic phosphorus is necessary in the food, as no proof exists to show that the nucliens, lecithins or phytins are capable of being substituted one for the other."

Schauman had proved that pearled barley and white wheat flour not only induce disease among men, but among fowls.

Whitmarsh determined to make whole natural rice a feature of his business, together with whole wheat meal and old-fashioned oat meal. Arrangements were made with Texas millers for a supply of high-grade whole rice.

This rice was packed in one-pound cartons, and I was instructed to find a name for it. I labelled it "Premier Natural Brown Rice."

Several thousand dollars were spent in those early days by Francis H. Leggett & Company in an effort to exploit the virtues of this rice. Notwithstanding the reform it represented and its marked superiority in flavor and nutritional value, the product was finally sold as chicken food at a loss.

The people were slow at that time to respond, and their indifference discouraged Whitmarsh as to the commercial possibilities involved in any effort to popularize honest food.

In 1917 he became Herbert Hoover's chief aid in the Food Administration, but although I consulted with him in person and deluged him with letters, he believed it expedient to avoid the subject as a war measure, advising me that "the Food Administration could not undertake to educate the people."

Whitmarsh thus lost the opportunity of an age to become the greatest living benefactor of mankind. Had the Food Administration emphasized the scientific truths at hand, the entire world, under the pressure which the Hoover organization showed it could apply in other and less important directions, would now be profiting by them.

(To be continued)

The articles which Alfred McCann has hitherto written for OUR SUNDAY VISITOR, as well as the ones to follow, have just been published in book form. They contain invaluable information. Order from us at $2.10 postpaid.

True friendship is a much rarer article than is generally supposed. That which passes current for friendship is nothing more than a fungus growth of sentimentality dignified by the name, and as soon as the inordinate principle of its life fails to supply the sap of existence, it dies and seldom grows in the same place. It is variable and uncertain, and certainly no one will predicate these qualities of genuine friendship.

Catholic Church Not an Autocracy But a Great Religious Democracy

(Continued from Page One)

Roman authority. This disturbed the so-called "Roman Peace" and necessarily hampered the free action of the Church. Then came the Barbarians who destroyed the Empire and with it Roman autocratic pomer. But the Barbarians went to the other extreme They, indeed, substituted individual liberty for the tyranny of Roman absolutism, but the spirit of liberty was too strong and it frequently degenerated into anarchy. Thus the order and peace of society was again disturbed. Pope Leo III restored authority to its rightful place when he revived the imperial dignity in the person of Charlemagne.

All the elements of a peaceful society were now present. The Emperor represented authority, the barons or feudal lords, represented liberty, and the Church mediated between them. But the elements were not properly adjusted. The freedom of the barons was not extended to the peasants, burghers and serfs, who constituted the great mass of the people. Hence, according as their interest swayed them, the people united now with the barons against the Emperor, and now with the Emperor against the barons. Finally, from the thirteenth to the sixteenth century the monarchy triumphed. Then came the so-called Reformation, which nationalizing religion made it the slave of the State, and thus weakened the only power which could successfully champion the liberties of the people. The old autocracy of the Roman Caesars who arrogated to themselves the title of King and Pontiff, was brought back again to earth, an autocracy which the Church had banished from the world, an autocracy which was destined to haunt the political and religious peace of mankind until it was finally destroyed in the world's greatest war with the aid of the world's youngest and greatest Democracy.

America the Haven of the Persecuted

In the meantime Providence opened up a new world beyond the Atlantic which became the haven of the downtrodden and persecuted peoples of Europe. These in time established a real democracy where authority and liberty are equally balanced. The people under God are the source of all political power. This they transmit to their rulers. But lest these should become despotic, a constitution defines the limits of their authority, and in case of dispute a court of final appeal interprets the Constitution Liberty and authority are thus permanently safeguarded. Free from the age-long struggles of liberty against depotism, and of authority against anarchy, the Church has enjoyed the peace necessary to work out her destiny. Is it any wonder that in less than 150 years she has made more progress in America than in any previous equal period of her history in any other country in the world? Now, if the democracy of America is going to be spread to all the peoples of the world, the Catholic Church may reasonably expect to duplicate in the world at large what she has accomplished in America She has, therefore, nothing to fear from the new world-democracy. She welcomes it with radiant brow and a heart full of confidence.

But what kind of democracies lie in travail? That is the question which is filling with misgivings the members of the Peace Conference and statesmen and churchmen the world over. In countries where the old order has disappeared license and anarchy are showing their head. Bolshevism has overrun Russia, entered Poland and Germany and is appearing here and there, even in America. What is the remedy for this alarming condition of the new society? Some say "food for the starving and the unemployed." Some say "the strong hand of government" for the rebellious. What says the Catholic Church? **Justice!**

First of all, **international** justice—justice to all nations, great and small alike, justice to all nations, whether hostile or friendly during the late war. "Nationalities do not die," said Pope Benedict XV in one of his first public statements after his accession to the Chair of Peter, "and any attempt to crush a nation can only leave a legacy of hate which will be the fruitful seed of future wars." "Just national aspirations must be respected," said he again when addressing the heads of States regarding the terms of peace. Finally, in his message to the American people last New Year's Eve, he made use of these solemn words:

"On the eve of the New Year, in which humanity is at last to enjoy the blessings of peace, we are glad to send cordial greetings to the American people as the champions of those same principles which have been proclaimed both by President Wilson and the Holy See, insuring for the world justice, peace and Christian love. In this solemn moment, when a new era in the history of the world is about to begin, we pray that the Almighty may shed His light upon the delegates who are meeting in Paris to settle the fate of mankind, and especially upon President Wilson as the head of the noble nation, which has written such glorious pages in the annals of human progress. May the Conference be of such a nature as to remove any resentment, abolish forever wars among brothers, establish harmony and concord and promote useful labor. Out of the Peace Conference may there be born the League of Nations which, by abolishing conscription, will reduce armaments; which, by establishing international tribunals, will guarantee to every one independence and equality of rights."

If these admonitions are heeded, if this remedy of the Holy Father is accepted by the members of the Peace Conference, then will there be lasting peace among the new democracies of the world, because it will be founded on the solid rock of **international justice**. Secondly, if Bolshevism and anarchy would be banished from the new democracies, the Catholic Church teaches, there must be **social justice** within the nations affected.

(To be continued)

Virtue of Temperance Checks Ill-Regulated Bodily Indulgence

(Continued from Page One)

justified. Christian mortification and self-restraint are regarded as old-fashioned, and as unsuited for a vigorous life in this "era of emancipation."

By one of those strange inconsistencies of which we see so many examples today, persons who are loudest in their advocacy of the "Prohibition-movement" sometimes allow wide license to the satisfaction of other carnal cravings. These "prohibitionists" falsely identify "Temperance" with complete abstinence from strong drink. But as already remarked, Christian Temperance has a much wider scope. It checks any ill-regulated quest for bodily indulgence. That excessive use of alcoholic liquor is opposed to Christian Temperance, and that it degrades the man, no sensible person will deny. But at the same time the person who abstains from alcoholic liquor cannot by virtue of this fact alone be said to excel in the practice of Christian Temperance.

A glance at the Crucifix ought always to be of immense help to the Christian in the matter of practicing the virtue of Temperance or self-restraint. For on the Cross hangs the Savior Who was done to death for the sins of man, especially the brutal sins of the flesh. His death has purchased for us grace beyond measure and all the necessary help to silence the clamorings of passion and self-love. Let us have recourse to the Cross of Christ in the hour of conflict, and then we need not fear the onslaught of the tempter. For "in the Cross is salvation," and the Crucified Savior enables all those who co-operate with the merits of His Sacred Passion to conquer the weakness of lower nature and to walk worthily in the path of justice.

Contributions To Our Funds

The following amounts were contributed to the different funds from July 10th to July 17th:

For Education of Priests for Poor Dioceses	$ 7 00	Total—$4672 50
For Literature Propaganda in Needy Places	16 50	Total— 3638 04
For Colossal Statue of Christ at Washington	25	Total— 2237 82
For Foreign Missions	8 00	Total— 1076 00
For French War Orphans	1 00	Total— 800 30
For Our Sunday Visitor Building Fund	12 35	Total— 651 39
For National Shrine	15 25	Total— 222 62
For Mexican Schools	30	Total— 98 20
For Home Mission Seminary		Total— 73 70

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$10.00—Traverse City, Mich.; Howard, S. Dak.; Wheeling, W. Va. $5.00—St. Joe, Idaho; San Francisco, Calif.; Alexandria, Ind. $3.50—Portland, Mich. $3.00—Muskegon, Mich. $2.00—New York, N. Y.; Washington, D. C. $1.00—Canda, O.; Waterford, Wis.; Marinette, Wis.; Battle Ground, Wash.; Brainerd, Minn.; Huntington, Ind. 50c—Tampa, Fla.; Claulin, Kans. 25c—Lansing, Mich. 10c—Gehoes, Va.

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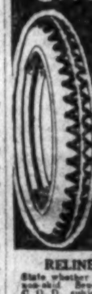
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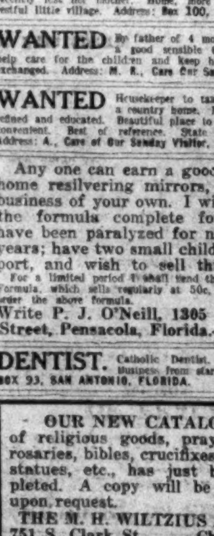
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After Dinner Story

Max of the North

By Magnus A. Bruce.

CHAPTER THREE.

For Joy not Edification.

(Continued)

The remaining rivermen yielding to the langour subsequent to a carousal had already ensconced themselves in the capacious hard chairs ranged everywhere about the room: the vivacity of their young leader alone seemed inexhaustible. Singing was still a noisy amusement that did not require the assistance of others, and into this accomplishment Dick now digressed. A naturally sweet voice was however of no avail, for by this time his mental faculties were in such dire mutiny that they refused utterly to work in their natural and logical order. Some ideas came too quickly and others too slowly, so that a ludicrous jumble was often the result: sacred songs were ended with Bachanalian choruses, while other ditties roamed over many continents for their incongruous subject matter; the "last rose of summer" grew on a glacier's icy top, whereas Annie Laurie passed through a graded metamorphosis that finally left her on the banks of the river Rhine, gloriously singing, "How dry I am."

"Chief," he declared, coming to a sudden pause without caring to extricate "Old Black Joe" from ancient Tara's halls, "look at these unappreciative Frenchmen—all fast asleep. I refuse to waste my sweetness on the desert air. Bartender, bring around my regal conveyance."

Two gaunt horses formed the kinetic energy of that "bob-sleigh," as Dick chose to call it. For the occupants a bear-skin thrown across the frame constituted the only difference from sitting on a picket fence. Max Gilbert took his seat with the dog on his lap and prepared to make the best of it. There was a Sioux whoop from Dick, a crack on each horse's back and they disappeared in the cold and almost impenetrable darkness.

Again and again the whip cut through the frosty air, and forward leaped the gaunt team. So fast did they go that often the little bob-sleigh was raised completely off the ground. Had it not been for this bumping and jolting as they passed over the drifts, both would undoubtedly have been frozen. To his dying day Max Gilbert could never understand how the befuddled guide ever held to his seat. Thus five and five very long miles were covered until there came a "Whoa!"—and a mischievous laugh from the driver.

One shivering figure could scarcely believe the news. Emerging from the forest gloom before him, stood a small shanty typical of those days when every man was his own carpenter, and the woods felt not the loss of a hundred timbers. It was the head office cabin and kitchen of camp No. 4, belonging to the rich Ottawa lumber dealer, J. E. D. Astor.

A strange friend was discovered.

The son of a ruined father had attained his temporary destination—this was East.

CHAPTER FOUR.

Into the Troubled Current.

"You may hand me a cigar, too, Mr. Thompson," began Max Gilbert.

"But I thought you never smoked," queried the district agent. "You wouldn't even look at a cigar during your first winter in the camp."

The box of perfectos was handed the former riverman and one selected. "The straitened circumstances of those days compelled that course," he answered, cutting off the end. "Things have changed though, so there is no reason why I shouldn't return to the habit. Smoking is so inseparably connected with the Dakotah life that it has really been a very hard struggle for me to give it up."

The above conversation was carried on in the office of James Thompson the district agent of the Northern Fire Insurance Company; this position is with most concerns held to be second in importance only to that of the manager. The leading official in the present instance was none other than the quondam Dakotah's hated enemy, Adrian Chester.

The main objective of Max Gilbert's journey eastward had never been lost sight of. The whole of the first winter had of course been spent in the lumber camps of the Ottawa, since lack of knowledge of the white man's ways precluded his too premature entry into the business arena. No sooner was the spring drive completed however than he made his first attempts in that direction. Whether it was fortunate or not we cannot say, but one of the first men he met in Ottawa was the Thompson mentioned in the preceding paragraph. This man took an immediate liking to the strange admixture of white man and Indian; he listened attentively to his tale of wrongs done; he encouraged his ambition. Apart even from such facts his perspicacity at once detected qualities in the candidate which would by nature eventually make him an important figure in the financial world. In short, Max Gilbert became the protege of the district agent, and since natural abilities were here strengthened by motives of revenge he made such marvelous progress as to astound even the expectations of his applauding teacher.

The first training was to extend only eight months. Doree's academy course was necessarily somewhat expensive, and Max had therefore to return to the camp for the winter where he could earn more remunerative wages. Then it was back again to the city for his second attempt.

And how did his first meeting with his enemy result? What were his first impressions of Adrian Chester? Perhaps Max made a mistake, for at the introduction his eyes gleamed too unnaturally to be mistaken for friendship; it made Chester wonder at first which sentiment was through the later frequent meetings changed into a strange, inexplicable misgiving. Again for Max the description of the attorney in Winnipeg had not at all been overdone. The manager was proud, intolerant, harsh, and autocratic.

Max discovered his superior's true nature only when he took up the work of canvassing in his second term. Contact with clients, actual and prospective, showed him how much Chester was retarding the progress of the company. Several times therefore Max hinted at reforms only to be rebuked with the statement, "That's the way it suits me, and that should also be enough for any agent!" Why should Adrian Chester have such dominant sway in a position which after all might still be occupied by the elder Gilbert if it had not been for that trick of old? And now, must the son become a menial of this usurper?

If the manager did not appreciate the efforts of the new agent, the people did not take long to discover his sterling qualities. Accustomed to the capricious dealings of incompetent officials backed up by the harsh will of Chester, they now experienced the pleasanter methods of one who never offended them, but good or bad luck attending, always bore himself as a perfect gentleman. Possessing a wonderfully sweet voice he could gain an attentive hearing even from the most ill-disposed. Then, the modesty that concealed his strength could not help but in time gain the recognition and respect of the populace.

Max Gilbert had helped with two spring drives, and worked two summers as agent, when the conversation which begins this chapter, took place.

"So you would like to see several changes made in the 'Northern'," drawled Thompson very knowingly as he tapped his fingers on the desk. "As a fact you wish ultimately to oust Adrian Chester from his position as manager." He raised his eyebrows to look squarely at the man opposite.

"My ultimate intentions I cannot disclose," was the response, "but would I not have a full right to such a desire?"

"We'll not discuss the morality of your wishes," responded Thompson pensively, "but you're ambitious, Max Gilbert, very, very ambitious."

"I would not call it ambition but rather a lawful striving after justice."

Thompson did not appear to have heard the rejoinder. Now he leaned forward impressively, "You may count on my assistance in any step you take which is within the law."

"Thank you," was the other's simple response.

"I also have no very great reasons to be friendly with Chester and his satellite, Fink," continued Thompson unheedingly. "For seven years they have disregarded my wishes on their board simply because the other directors were entirely under Chester's influence."

"Then why not break up this clique?" came hotly from Max. "This is the very matter which I had intended to discuss with you this morning."

Since the appointment of the manager devolved upon the directorate, it can easily be seen how logical was the question. If Max Gilbert hoped ultimately to expel Chester from the stolen office, he must first have directors on the board who would not fear incurring the manager's enmity.

Thompson opened his eyes wide. "And what then, Max Gilbert, what then?"

His listener either was nonplussed or did not care to come out with his answer.

"I know," Thompson himself answered, still keeping his alert position. "You're built to be a manager; your talents are such that you cannot be satisfied with anything less than a position of absolute command in the business world. The motive power in you is strong; your mental endowments fully support your ambitions; and you have entered a business which will give you every opportunity to show of what stuff you are made."

There was a long pause between the two friends. "Suppose we get back to the topic of yesterday," at length continued Thompson. "Surely the intervening time of reflection has been ample to enable you to come to a decision."

"You mean the matter of my relieving you of the district agency?" queried Max very interestedly.

"Yes, to carry out your schemes—and they have my fullest approval—you should really have a more dominant position in the company. Many of the big policy-holders have known of my desire to resign for some time and without exception they have recommended you for the vacancy."

"I certainly appreciate the honor, only I dislike to replace an old friend," declared the other.

"Then it's settled," announced Thompson in his own decisive way. "Of late years the burden of age has seriously handicapped me in the performance of my work. Today therefore I carry out my desires, and resign in favor of Max Gilbert; all you need to take over the work, is Chester's consent."

His listener looked sharply at him.

"You need make no objections," continued Thompson knowingly, "for necessity will make me insist. Henceforth you will have complete sway in Ottawa and Hull—make the best of it," he concluded generously.

"But you'll not sever all connections with the 'Northern'," protested Max.

"No, not while you are it's official," was the kind response. "I'll still remain a director to give you any assistance possible." Thompson looked out of the window. "There's a team coming down the lane; is that for you?"

"Yes, my old employer, Astor, met me on the street yesterday to inform me of some trouble they were having with a jam, and asked me at the same time if I could not assist them for a day. Because business is not so very

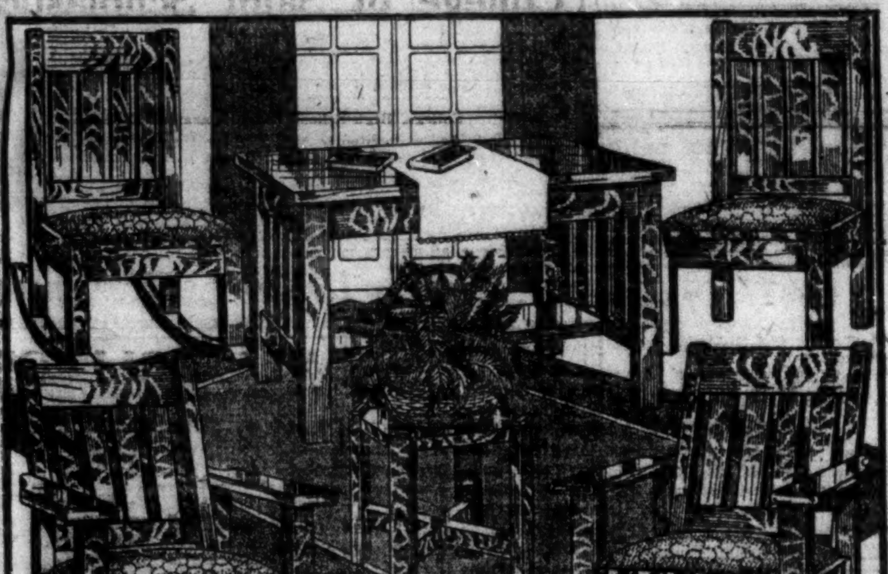
(Continued on Page Four)

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The Large Rocker: Selected, solid oak throughout. Seat, 18x20 inches, luxuriously padded and upholstered in imitation brown Spanish leather. Height of seat, 16-in. Height of back, 22-in. Height of arms, 9-in. Width over all, 26-in. Between arms, 19-in. Bolted and screwed construction. Clear grained rockers, slatted back, 2-inch posts, and wide arm rests. Finished in rich dull wax, brown fumed oak.

The Arm Chair: Selected, solid oak throughout, with 2-inch posts, slatted back and wide arm rests. Seat 18x20 inches, luxuriously upholstered in imitation brown Spanish leather. Height of seat, 16-in. Height of back, 22 in. Height of arm, 9-in. Width over all, 26-in. Width between arms, 19-in. Bolted and screwed construction. Finished in rich dull wax, brown fumed oak.

The Sewing Rocker: Selected, solid oak throughout. Clear grained rockers and slatted back. Seat luxuriously padded and upholstered in imitation brown Spanish leather. Size of seat, 17x17-in. Height of seat from floor, 16-in. Height of back from seat, 21½-in. Legs made from 1¼-in. stock. Bolted and screwed construction. Finished in rich dull wax, brown fumed oak.

The Reception Chair: Selected, solid oak throughout. Seat, 17x17-in., luxuriously padded and upholstered in imitation brown Spanish leather. Legs made from 1¼-in. stock. Slatted back. Height of seat from floor, 16-in. Height of back from seat, 21½-in. Bolted and screwed construction throughout. Finished in rich dull wax, brown fumed oak.

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Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

How would you answer the charge that belief in the Infallibility of the Pope is the cause of ignorance because people no longer search for the truth?

The gift of Infallibility was not conferred upon the Pope by God for the purpose of interfering with man's exercise of his knowledge and free will. It was merely given as a guide whereby man could the more easily investigate the truth and acquire a sound knowledge of God's teachings. The fact that the United States of America has a Supreme Court does not interfere with a man's knowledge or a right to acquire knowledge concerning the laws of his country. The Supreme Court is rather an incentive to a more thorough knowledge of the law inasmuch as it is the judge who determines the correctness or incorrectness of a man's views when any diversity of opinion arises. So it is in regard to the revealed truths of God. The Catholic is taught the revelation of God from his childhood through the course of instruction in Catechism both at home, in the school, and in the church. Should he be in doubt about any particular doctrine, he knows that there is a court of final appeal, guided by the Spirit of Truth that will tell him what is correct and he feels certain that he will not be tossed about by the waves of indecision and doubt. With this infallible guide, the Catholic feels perfectly safe, inasmuch as he is firmly convinced that he has the truth of Christ Himself. Catholics the world over, though they differ in education, in advancement, in civil affairs, though they are at variance on questions political, are united in the common ground of religious truth and this unity is made possible by the one common head of the Church who is infallible in faith and morals. Far from begetting a spirit of ignorance, the very certainty of its correctness and the firm basis of truth upon which the doctrines of Christ are established through this gift of infallibility, instills a desire to know more of those truths, inasmuch as one realizes that he is not capable of falling into error as long as he hears the Church. There is no class of men who study the divine truths more ardently or more thoroughly than members of the Catholic priesthood. The course which they pursue includes the grammar school education during which the principles of Catechism are taught, together with the common grades, the four years' academic course, the two years of collegiate work, two years of philosophical study and four years devoted to the study of theology. Believing that he is guided by the infallible teaching authority of the Church does not interfere with the priest's studies. He is not made a minister over night or with a three month's course of study. If more critics of the Catholic Church spent twelve long years in real serious study upon the revelations of God, they might change their opinions, for their knowledge of religion is based upon opinions only. Protestantism, during the past 400 years has presumed to reject or accept every known truth of God and the result is that there are about 300 denominations, each proclaiming the truth of its teachings, each basing its teachings upon the Infallible Word of God, whereas it is based only upon the opinion of men, engendered by the spirit of Private Interpretation.

When we talked further on the question of Infallibility, my friend asked me the real meaning of the term "Ex cathedra." Will you kindly explain?

Ex cathedra literally signifies "From the chair." The Pope, who is the successor of St. Peter, occupies the same position today in regard to the Church as did St. Peter in the first century. When he, being the successor of St. Peter, teaches doctrines of faith and morals, doctrines which are to be accepted by the whole world, when he makes it known that he wishes to bind all of his children strictly to the belief which is enunciated, then he, as the successor of St. Peter, the Vicar of Christ, is speaking ex cathedra or is exercising the same authority as was given to St. Peter, the first Pope.

Those who oppose Infallibility of the Pope claim that it is a new doctrine, that it was made in the last centuries. Is this true?

The dogma of Papal Infallibility was proclaimed to the world as an Article of Faith in the year 1870. It was publicly declared as an Article of belief at the Vatican Council. This declaration did not constitute or make a new doctrine but it is merely uttering a doctrine that is found in the Revelation of God Himself. It is but the statement of an old belief in a clearer and more definite form. In other words, the declaration of the fact that the Pope is infallible in matters of faith and morals when speaking ex cathedra, merely defined more clearly a belief that goes back to the time of the Apostles themselves and is based upon those texts of Scripture, particularly, which show Christ dealing with St. Peter the Head of His Church on earth.

Is it true that Martin Luther hated the Jews and ordered them to be persecuted?

Speaking to the rulers of Germany, he said of the Jews: "Burn their synagogues, force them to work and treat them with every kind of severity as Moses did in the desert and slew 3000. If that is of no use, we must drive them away like mad dogs." Evidently he had no love for the Jewish people.

Did the Sixth or Seventh Books of Moses ever exist?

Not except in the minds of some would-be critics. The collection of Books which has Moses for its human author is called the Pentateuch, which means the Five Books. These Five Books in the order in which they appear in the Old Testament are named as follows: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Is there any book that gives the history and the names of the founders of the different Protestant religions?

A concise treatment of the history and the founders of the different denominations can be found in the little book called "Christian Denominations," by Rev. V. H. Krull, C. PP. S. If you address the Reverend Author at St. Joseph's College, Rensselaer, Indiana, you will be able to procure the book.

Why do people think that Catholics wear their rosaries around their neck, instead of using them for the purpose of praying?

For the same reason they believe we adore the Blessed Virgin,—that we worship statues and images, that we have well stocked arsenals under our churches, etc.—ignorance pure and simple.

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M. H.—Not for pastime.

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Issued Weekly by
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Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

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For advertising rates address the OUR SUNDAY VISITOR office

HUNTINGTON, INDIANA, AUGUST 3, 1919

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction, to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 21, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1913.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

"The circles from which came the loudest shouts for the freedom of the press were the first to suppress newspapers altogether the moment they secured temporary power. As in Russia, so in Winnipeg, although that was the last thing expected of a western community."—The Gazette, Montreal, May 21, 1919.

"By permission of the strike committee a small edition of the Manitoba Free Press was published yesterday. Very generous of the new autocrats to permit publication, however restricted, of one newspaper while the others are kept in chains. After a while there may be almost as much freedom for the press and people generally in Winnipeg as was enjoyed by Russians in the palmy days of the emperors. And maybe the dictators will even be upset and comparative freedom restored."—Ibid., May 22, 1919.

So it has ever been. The most intolerant ones are they who preach tolerance. The Bolsheviki in Russia scarcely exceeded one per cent of Russia's population when they overthrew the Kerinsky government. They had the advantage of organization, and having achieved their end, they, the small minority, forced their rule upon the vast majority. In the name of Liberty, they inaugurated an autocratic regime far more despotic than the Czarism or Kaiserism which it is claimed the war was fought to crush. Those who, in this country, are clamoring loudest for freedom, are banded together to rob people of their private rights, even of the right to educate their children as they much prefer. They demand license in the name of liberty and toleration **for themselves**, while they would reduce to the narrowest limits the liberty of others. No form of government would be more autocratic than that which Socialism would introduce; no greater slavery could be thought of than that to which the masses would be subjected under its rule. Our own government was never so autocratic as it has been since we have had a modicum of Socialist administration.

—o—

In August, 1918, there was inaugurated a movement, national in its scope, to commemorate in a fitting manner, the fortieth anniversary of the priesthood of Monsignor J. E. Burke, the Director General of the Catholic Board for Mission Work among the Colored People. When his friends proposed their plan to Monsignor Burke, his answer was worthy of a man, who has devoted thirty-six years of his priesthood to the Negro race. He appreciated the compliment of his friends, but in his usual unselfish and self-sacrificing manner, he said that he would receive no testimonial unless the race, which he loved, and for whom he was laboring, would be the benefactor.

Hence it was proposed that a fund of forty thousand dollars, one thousand for every year of his priesthood, be acquired, every dollar of which was to be expended for the Colored People of the United States. So far, twenty-seven thousand dollars has been donated; there remains thirteen thousand before the goal is reached. The date set to acquire this amount is August, 1919, and there is no doubt that it will be reached, for the Catholics of our country know and appreciate heroic conduct and are most ready to display their admiration and appreciation for one, who has forsaken all to gain a people for God.

Those wishing to increase the Ruby fund may send to No. 1 Madison Ave., New York City.

—o—

The Catholic Church fosters higher education. She is vitally concerned in the proper educational training of her young men and women. She needs trained leaders, who, intellectually, are well equipped and at the same time are so grounded in faith and morals that their lives exemplify the beautiful teaching of Christ. Glance over our many advertisements of Universities, Colleges and Academies. Be convinced of the unselfish devotion of our Religious teachers, to the cause of Catholic education. Parents should make every effort to give their children the opportunity of attending one of these institutions of learning and children should appreciate such an opportunity by employing well their time in school.

—o—

We have run off the press a very interesting booklet entitled "A Layman's Answer to Agnosticism." The author is not a Catholic, but produces an excellent argument and it is all in verse. The booklet sells at 15 cents per copy, postpaid, and $7.00 the hundred. Twenty-five or fifty copies will be sold at the same rate as one hundred—7c per copy.

—o—

Read our issues of August 10 and 17, treating of the Parochial School. The question of religious education joined to secular knowledge is one in which Catholic parents have been and should be intensely interested. Pastors desiring to bring the school question to the attention of their parishioners should order extra copies in ample time for distribution.

—o—

Priests, secretaries of organizations, and other laymen who order one hundred and more copies of OUR SUNDAY VISITOR each week, in the following states, should "pay up" this month:

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Readers Speak to Readers

BURIED ALIVE.

Los Angeles, Calif., July 9, 1919.

Dear Rev. Father Noll:

Since my delightful interview with you on your recent visit to Los Angeles, I have been literally "buried" in my study, preparing to carry out the work we planned when you were here. This will extend through the whole summer, and will effectually prevent me from enjoying my anticipated vacation trip to Hawaii. So far, I have not even taken an outing to the coast or to the mountains. All day long on the "Glorious Fourth" I was busy in my "den" running my typewriter, while others were reveling in their joy-rides to Venice and elsewhere. This work, of itself, would not be so hard to endure, if it were not superadded to an extensive correspondence which I am still having with a number of Protestant inquirers and critics. This kind of correspondence, you know, is especially difficult, because it is argumentative and requires very careful statement. You see the vicious nature of some of these criticisms, from the very bitter letter I am enclosing you. This is the most cruel attack on my booklet that has ever been made yet by any Protestant critic. You are at liberty to publish it, or any part of it, and make your own comments on it; only I request that we show the man the courtesy of withholding his name, as he is a resident of the "City of the Angels." You see that he makes the mistake of calling me "Joseph," instead of Charles, which is quite complimentary to me.

You will see from all this, that I have not only work to do, but some slight trials to endure, and all because of my uncompromising devotion to the Holy Catholic Church. The only thing that makes it possible for me to endure all this is the never-failing grace of God, and the sympathy and kindness of a few faithful Catholic friends. I have suffered the loss of a number of my former Protestant friends, who feel scandalized over my "disgraceful" conversion to Catholicism, and it seems that I have not yet gained a sufficient number of Catholic friends to compensate this loss. But I am confidently indulging the hope that in the near future my list of Catholic friends will far outnumber the Protestants who have forsaken me on account of my Catholic faith.

One unfortunate feature, however, in my present situation, is the fact that circumstances seem to be such as to prevent me from forming Catholic acquaintances. Very little opportunity has been given me, so far, to become personally acquainted with Catholic people, and I don't happen to have enough of the "billy-goat" quality about me to "butt in." It is remarkable that in this progressive age "brass" seems to count for more than brains. It is the self-assertive "pusher" who "gets there." Clamorous "cheek" is recognized now-a-days, while the voice of timid modesty is unheard.

But, somehow, I feel assured that, later on, my list of true Catholic friends will be large enough to relieve me of my sense of loneliness and isolation. I feel confident that in the matter of true Christian fraternity, my Catholic gain will finally more than make up for my Protestant loss. It is not pleasant to be chilled to death by persistent indifference; and I suppose most of us would prefer to be regarded even as something bad, than to be regarded as nothing at all. Nothing is more humiliating to a self-respecting gentleman than to be treated as a nonentity. I am glad to say, however, that among the few Catholic acquaintances I have here in Los Angeles, there are some as fine Christian characters as I have ever met anywhere. Indeed, this is just what should be expected in the Catholic Church; for the exalted principles of Catholicism, when faithfully put into practice, cannot fail to produce the very highest type of Christian character. The saintliest characters that have ever lived, and that are living today, are Catholics. With this high estimate of Catholic principles, my heart most naturally longs for the friendship and sympathy of those with whom I am fraternally affiliated. Even the great apostle, St. Paul, felt the need of human sympathy, and repeatedly appealed to his brethren for their prayers in his behalf, and yet it is painful to note that he, too, had to deplore the sad experiences he had had with "false brethren" (II Cor. 11:26).

Well, just now, however, I am fairly content to be left alone in my plain little workshop, which is also my spiritual "retreat." Here I want to be left "buried," for a while yet, until my resurrection next fall. For the next few months, I prefer to see as little as possible of the voracious Greed and the arrogant Pride that are stalking abroad in the land, and desecrating the sacred soil of the city that was once dedicated to the "Queen of the Angels." Dear Father Noll, pray for me.

Sincerely and reverently yours,
CHAS. W. MEYERS.

A GOOD EXAMPLE.

Bellingham, Wash., July 11, 1919.

Rev. Father:

Bellingham Council No. 829, K. of C., gives a subscription to all new members on their admission to the order in order to get Catholic papers into the homes of its members.

Very truly yours,
R. L. KLINE.

ALL CHURCHES SHOULD HAVE IT.

I have read "Our Sunday Visitor" for several years, but have recently lost some numbers on account of occasional attendance at a church where the paper is not sold. I will, therefore, appreciate it if you will send me the numbers from June 1st to-date.

Yours respectfully,
IDA A. TOOHEY.

Huron, S. D., July 22, 1919.

Reverend Dear Father Noll:

I am afraid that the J. J. Shannon I wrote to you about is a swindler, as he has not been heard of since he collected in advance for the directory he intended to publish in this parish. He told me he had to send the directory to Our Sunday Visitor as the local printers here were too high in their charges.

I hope he will not swindle other priests as he did a few out here ap-

(Continued on Page Four)

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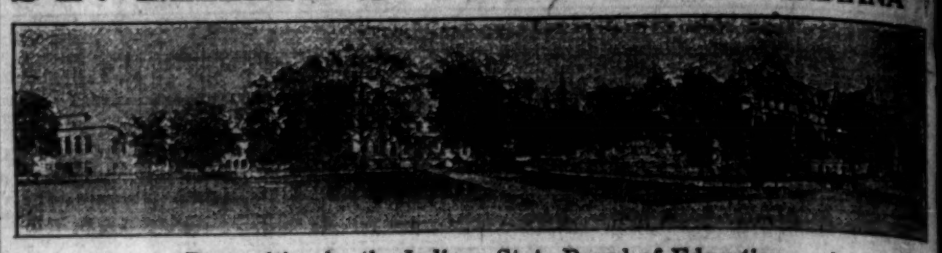
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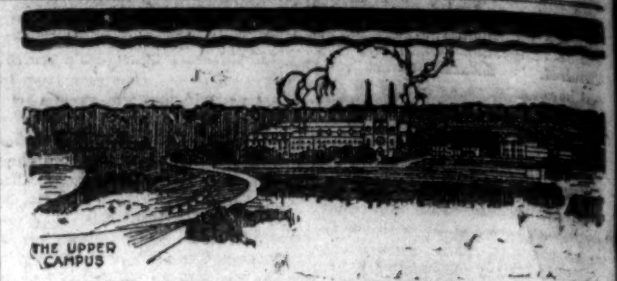
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